1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

and to Mr. Samuel Kekela of Ua Pou. This opportunity is taken also to thank M. Tissot of Ua Pou, MM. Berard and le Brunnec at Atu Ona, Penapena at Haka Hau (Ua Pou), M. Charles Henri at Taio Hae, and all others whose courtesy and interest facilitated the work.

The names of natives who gave information, and others who assisted in one way or another in the work, are too numerous to attempt even to list. To one native, however, is due more than to all the rest—Isaac Pubetete, called Haapuane. This friend should be characterized not merely as an informant but as a co-worker and fellow-student. As a boy he used to sit and listen to the talk of the old men; today he is an expert wood carver (one of a very few who remain), an accepted *tuhuna* (master) of legendary lore, genealogy, chanting. and so on, in Atu Ona, and the organizer and leader of the singing and dancing of the modern Bastile Day celebrations. Another native to whom particular thanks are due is Proiho, of Fatu Hiva, a carver and also a devotee of the fine old native culture; and still another is Tahia-ti'a-koe of Pua Ma'u, who wrote an invaluable manuscript, containing the most important sacred chants, from the dictation of her grandfather, who was a ceremonial priest, and who, with her husband, Pe'ohai, gave much important information regarding certain religious practices.

Most of the details concerning the ancient life and history contained in the following pages came from the memories of those who had themselves seen the things or customs described or who had been told of them. The first necessity for the work was found to be the learning of the native language, which is a dialect of the Polynesian. Most of my information, therefore, came direct—that is, not through the medium of an interpreter. When one is working almost entirely through the memories of informants or, worse yet, through informants who themselves are giving second-hand information, many small errors are bound to creep in. These were avoided as far as possible by continual checking up, comparison, and elimination. It should be said in this connection that the memories of natives who are interested in their own ancient ways are remarkably tenacious and, further, that Marquesans are by no means prone to invent or give false information, particularly when they recognize that their interlocutor is familiar with the culture in general. Informants were carefully chosen, and information was scrupulously weighed. I therefore feel assured that, while there may be small errors in the following account, it is in the main accurate.

The descriptions of the ancient Marquesan life as given here might lead the reader to believe that much more of the ancient culture still exists than can actually be found in the islands today. As a matter of fact only

3: Handy E-5 (1920-1921) 1930 OX6 Marquesas OX6

Marquesan Legends

By E. S. Craighill Handy

INTRODUCTION

The legends included in this collection were, with a few minor exceptions, collected in the Marquesas Islands in 1920 and 1921, in the course of the investigations of the Bayard Dominick Expedition of Bernice P. Bishop Museum. 114

The collecting of the bulk of the contents of this compilation gave many hours of interest and pleasure as I recorded the legends given in text sitting on the verandah of the house that was our base of operations at Atuona, while my learned friend and co-worker, Isaac Puhetete, called Haapuani, recited legends of the ancients with the peculiar vigor and enthusiasm typical of older Marquesans whenever they roll under their tongues the sacred lore of their ancestors which will soon be wholly forgotten. Even now, no living Marquesan has more than a fragmentary knowledge of their lore. When asked how it came about that Haapuani was so much better versed in Marquesan lore than any other whom I had met in the islands, his friends described to me how, when he was a boy, he used to be seen sitting in the midst of a group of older men gathered to talk of the exploits of heroes such as Kae and Tana-oa, taking in with eager ears and quick mind words which, treasured in his memory, were one day to enable him, with the aid of an interested friend from the big island named America, to preserve from oblivion at least a part of the wealth of lore with which the minds of all educated Marquesans were stored in the old times. Haapuani himself told me that he had acquired some of his knowledge when he was a school boy at Puamau, Hivaoa; but that later much had come to him from his wife's father who was a very learned man. 115

I was very fortunate in coming early into association with this native scholar—probably the most learned man in all the islands at the time—in the valley now called Atuona, on Hivaoa, where he was born and where his ancestors and those of his wife have lived from time immemorial. The ancient name of this region was Vevau; and Vevau [1] was recognized, by Marquesans throughout the islands, as the great center of lore in the *fenua enata*. Hence I was doubly fortunate in being led by circumstance to the man and the place best suited to give me the authentic lore I sought.

[1] See Handy, E. S. C., The Native Culture in the Marquesas: Bernice P. Bishop Mus., Bull. 9, 1923.

[p. 3]

3: Handy E-5 (1920-1921)1930 OX6 Marquesas OX6

115 From Haapuani I received the tales entitled "Mahuike," "Tahia-noho-uu," "Huuti and Te-moo-nieve," "Tuapuu and her children," "Te-poea-hei-o-Tona," "Tona-hei-eeee," "Kae," "Pota-a-te-mau," "Ipokino," "Kena," "Fatu-a-nono," and "Tana-oa."

To various other natives I am indebted for recital of stories as follows: to Titi-ohu of Omoa, Fatuhiva, for "Puhi" and "Tupa"; to Teretia of Puamau, Hivaoa, for "Pohu" and "Tiki the Trickster"; to Naani at Taiohae, Nukuhiva, for "Haha-poa" and "Pepe'iu"; to Vaa-taha-ani of Taaoa, Hivaoa, for "Tiu"; to Hati at Vaipaee, Uahuka, and Honeno at Puamau, Hivaoa, for "Putio"; to Honeno for "Tiki-tu-ao" and the "Voyage of the Kaa-hua"; to Piiohaii at Puamau, Hivaoa, for "Aka's Voyage"; to Tehono, at Haka he Tau, Uapou, for "Vaka-uhi"; to Penapena at Haka Hau, Uapou, for "Poumaka"; to Madame Fisher at Taiohae for "Te-po-inoino"; to Hitu, at Hakahetau, Uapou, for "Koi-koi."

The interesting story of "Ono" is from a manuscript which Monseigneur David Lacadre graciously loaned me; and the valuable fragments which preserve for us hints of the exploits of the Maui brethren, and the fragment about Tu, were derived from manuscripts in possession of the Catholic Mission which I was permitted to copy.

The story of "Pua-ina-noa" was recorded by Mrs. Handy; "Aka's Voyage" by Mr. Ralph Linton; and "Tiki" and "Tohe-tika" were given me by Mr. Robert Aitken who copied them from a manuscript put into his hands in Tubuai. (See footnote p. 107.)

124 Here I also take especial pleasure in expressing my appreciation of the help rendered by Monsieur Guillitou of Atuona, who served me as interpreter during the first months of my studies, until, in fact, I was more or less capable of finding my own way with native texts and informants, practically none of whom spoke any French or English. It was Monsieur Gillitou who brought Haapuani to me. Others who aided me elsewhere in times of linguistic emergency were Mr. Henry Lee, at Puamau; Madame Fisher and Mrs. Sterling at Taiohae; and the Rev. Samuel Kekela, at Hakahetau.

126 In transcribing Marquesan texts—with the exception of "Mahuike"—I have, in the interests of simplicity of printing and reading, omitted glottal stops (which in Marquesan would indicate the omission of *r*, *h*, *v*, or some other letter) because, so far as the general vocabulary is concerned, these are indicated in Dordillon's[2] dictionary in a manner that will make the composi-

[2] Dordillon, Mgr. I. R., Grammaire et Dictionnaire des Iles Marquises, Paris, 1904. Unfortunately the value of the section on grammar in this book is almost nullified through the author's attempt to cast Marquesan forms in Latin molds. But the vocabulary is thorough, accurate and, though many words met with in study are not to be found, it is relatively complete. In making it Monseigneur Dordillon rendered an inestimable service to Polynesian scholars of the future by leaving a dictionary in my opinion superior for scientific purposes to any of the other early dictionaries of the Polynesian languages with which I am acquainted. In my work it has been invaluable from the first day I set foot on Marquesan soil—in fact, I am not certain but that it to a large degree made possible for me the particular kind of intensive study that was pursued. It is most unfortunate that the vocabulary does not include proper names.

12: Sullivan D-4 (no date) 1923 OX6 Marquesas OX6

EXPLANATION OF PLATES

The catalog numbers of the individuals illustrated are here given. By referring to the Appendix complete details as to stature, cephalic, facial, and nasal indices, and other measurements may be obtained.

PLATE I—POLYNESIAN MEN

1—No. 16
2—No. 100
3—No. 137
4—No. 128 Chief
5—No. 143
6—No. 158
7—No. 104
8—No. 88
9—No. 146
10—No. 184
11—No. 58
12—No. 194
13—No. 88
14—No. 146
15—No. 40

PLATE II—MEN WITH A LARGE INDONESIAN ELEMENT

1—No. 28 marked incisor rim
2—No. 5
3—No. 2
4—No. 11
5—No. 27 part-Hawaiian
6—No. 9
7—No. 42
8—No. 55
9—No. 11
10—No. 28
11—No. 42
12—No. 55
13—No. 9
14—No. 27
15—No. 2

PLATE III—POLYNESIAN WOMEN

1—No. 126
2—No. 110—part-Hawaiian
3—No. 7
4—No. 145
5—No. 81
6—No. 182 marked incisor rim
7—No. 180
8—No. 148
9—No. 172 marked incisor rim
10—No. 15
11—No. 151
12—No. 196
13—No. 192
14—No. 60
15—No. 139

PLATE IV—WOMEN WITH A LARGE INDONESIAN ELEMENT

1—No. 50
2—No. 44
3—No. 3 part-Hawaiian
4—No. 38
5—No. 51
6—No. 1
7—No. 22
8—No. 6
9—No. 47
10—No. 21 frizzly hair, but cephalic index 88.2
11—No. 44
12—No. 50
13—No. 35
14—No. 6
15—No. 51

12: Sullivan D-4 (no date) 1923 OX6 Marquesas OX6

115
144
128

PLATE V—MIXED AND UNCLASSIFIED TYPES

1—No. 102
2—No. 161
3—No. 26
4—No. 48
5—No. 13
6—No. 59 } long heads, high faces,
7—No. 49 } and broad noses
8—No. 153
9—No. 23
10—No. 54
11—No. 152
12—No. 31
13—No. 116
14—No. 29
15—No. 14

PLATE VI—TYPES MIXED WITH CAUCASIANS AND ASIATICS

1—one-half Chinese
2—one-half Chinese
3—part-Chinese
4—part-Chinese
5—one-half Chinese
6—one-half Chinese
7—one-half Chinese
8—one-half Chinese
9—one half Chinese
10—one-half Chinese
11—one-quarter white, one-quarter Tahitian
12—one-quarter white one-quarter Tahitian
13—one-half English
14—
15—one-quarter Spanish, one-quarter French

ERRATA

In "Marquesan Somatology," by Louis R. Sullivan, B. P. Bishop Mus. Mem., Vol. IX, number 2, 1923, Plates XXXVI-XLI should read "Volume IX" instead of "Volume VIII."

[Errata have been noted on plates —Analyst]

/93 cont./

observances (Handy, ibid) reported in the ethnographic sources are no longer observed, not even in part. Elder informants, speaking of the past, stated that boys were often assigned to women who would supervise the healing of the incision and indulge in a ritual intercourse upon the removal of the scabs. There is no ethnographic or historic data to substantiate or contradict these statements; however, due to the fact that they were obtained from a usually reliable informant, I deem them to be acceptable, at least tentatively.

Likewise, no comparative data exists for the practice of preserving the bamboo slivers used for stretching the foreskin in the circumcision operation as a charm against impotence, although Handy reports that the slivers were preserved without stating a reason for the preservation. It was only possible to obtain information on this practice in one valley; therefore, the behavior may actually be a local development. It is doubtful if very profound regional differences in such matters can exist in an island population of about 980 people in which a reasonable amount of traffic between valleys takes place.

There is little evidence concerning the age at which male children began to have heterosexual experiences in the aboriginal period. Linton (p. 168) states that both sexes began heterosexual intercourse before /94/ puberty. As will be noted later, this was apparently true for the females, but it may not have been so for males. The stigma attached to lack of circumcision is strong today, and as Handy indicates (p. 95), it was quite strong in the past if not stronger. It is therefore doubtful if boys would be able to enter into heterosexual intercourse before circumcision. It appears, then, that circumcision may have been the gateway to heterosexual relations in the past as it is now, and the disparate ages at which the sexes begin such activity may not be a result of culture contact, but a reflection of the situation.

The vaginal cosmetics used by adolescent girls again bear witness to the heavy emphasis placed on genital qualities in evaluating the sexual potential of a woman. The use of cosmetics can be considered as part of the complex of practices beginning in early infancy, designed to

/94 cont./
ultimately produce a sexually pleasing adolescent girl. The use of cosmetics also appears to be a surviving remnant of an aboriginal girl's ceremony of which relatively little is known today. This lacuna in Marquesan ethnography is largely due to missionary efforts which were concentrated on stamping out all of the more outstanding and orgiastic ceremonies in the Marquesan native culture. Some information was obtained on ceremonies which were related in some way to puberty from informants on Nuku Hiva, in Hatiheu and Taipivai, two valleys which were formerly united in the historic period, at least, as a single tribe -- the Taipi.

/95/ According to informants, adolescent girls were kept at home and subjected to special treatment with the vaginal cosmetics described above, as well as a preparation for lightening skin color, made from the vine papa. Some tattooing may have been performed on girls of higher rank at this time. When the appropriate time arrived, the girls would be taken to the subtribal ceremonial center (tohua or koika) where they participated in ceremonies in which they exhibited themselves, their tattoo if any and submitted to a genital inspection. For the genital inspection they stood upon flat-topped boulders that were ranged along the sides of the rectangular ceremonial plazas. These boulders were called ke'a vehine po'otu or ke'a vehine haka (beautiful girl stone or dancing girl stone, respectively). These boulders are to be found on nearly every ceremonial plaza on Nuku Hiva. Although it is certain that they served other purposes beside genital inspection alone, this purpose seems to have loomed sufficiently large, hence the name attached.

In the genital inspection, if the labiae and mucus membrane lining of the vulva were pale and the pubic hair pliant and short, the girl was acceptable by Marquesan aesthetic standards. If, however, the labiae and membranes were of a ruddy color, then the girl was subjected to considerable derision, being insulted with the appellation of to'e, pa'a, ke hika -- "clitoris (like a) ripe anona squamosa."

/107 cont./ 114 562 833 [177]
basis for believing that this situation is the result of culture contact; if anything, the reverse might be expected on the basis of what we know of the spreading Christian morality. Furthermore, there are not, at present, any practices of inorgasmic play in evidence among Marquesan youths, nor is there any evidence of such a thing having existed. On the contrary, homosexual and solitary sexual outlets among children undoubtedly were allowed in the past to culminate in orgasm from the time at which such an event was physiologically possible. This evidence, coupled with that of the short duration of the sex act and the frequency of serial intercourse episodes in which the girl submitted to as many as 40 males in succession, can hardly support an hypothesis of female dominance in the sex act, either for the aboriginal period or /108/ ethnographic present. [864]

A final point concerning Marquesan sexual techniques may be made. Linton stated that the sex act in the Marquesas was characterized by a considerably amount of scratching and biting by both partners. Some interesting information was elicited from informants on this particular point: scratching (nini'e), pinching (ki'i naku), and biting (moma, kai) were reported by nearly all elderly informants as having been a technique employed only infrequently in premarital sexual intercourse in the past, and especially with the community's promiscuous girls. When a male partner was known by a girl to have a semipermanent relationship with another girl or to be married, she might resort to scratching and biting to mark the man so that his deed would be quite obvious and he would be afraid to return to his love or wife. Many informants viewed this as a nasty trick for a girl to play on a married man. With unmarried males, the scars of such sexual encounters became symbols of prestige, however; furthermore, it was pointed out that young men would go to great lengths to find a girl that would treat them in this fashion and they would take every opportunity to display their wounds to admiring comrades. 833 [115] [836] [837] [554]

The homosexual activity which begins at an early age in both sexes at present was apparently characteristic of 182 838